UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Mental Drugs

By VIDA MILHOLLAND

A Departmental Jest—and Its Moral

By BRENT DOW ALLINSON

To Frankfurt-on-the-Main

By SYDNEY STRONG

Mr. Wells Again!

By DOROTHY BREWSTER

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XCI THURSDAY, MAY 24, 1923 NUMBER 13

"I am aware that many object to the severity of my language; but is there not cause for severity? I WILL be harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! no! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen;—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD."

WILLIAM LLOYD GARRISON.

The significant thing about the world in which we live is not that there is gross cruelty, needless suffering in it, due to the greed of men. It is not that the seamy side of life is so sordid and nasty. What is primary for all of us is that the only things that work in the long run are honesty, decency, kindliness and justice. All that is contrary to these fails and fails miserably. In the evolution of life, mankind, which came to the top, is alone capable of the sympathetic life in the highest degree. Among men only those tribes survive that express this capacity in their customs, laws and institutions in the highest degree. As Darwin said, contentious people will perish. In the end they will exterminate one another. And those individuals among mankind who best understand one another, who have the greatest sympathy, will have the greatest knowledge and therefore the greatest power. They will rule the world. This is not a mere sentimental dream; it is just an accurate statement of the kind of world in which we live. Men must be honest in business, they must keep their word. The stock exchange could not run a day on any other basis. It is said that men are honest in these relations just because it pays. Of course it pays! What else could happen? This is a world in which two and two make four and do not make five. This is a world in which honesty works and dishonesty does not work. The strange thing is that men face these plain facts of life, and then fail again and again to see them. But they are written in the rocks, they are recorded in the traditions of men, they are in all the pages of history and testified to in the lives of millions of people. Yet men go on thinking that we live in some other kind of world! We poor, stupid mortals enact Carthaginian treaties, invade the Ruhr, clap into jail men with whom we disagree, burn our fellows at the stake, just as though we lived in a world in which two and two make five, or in some other fool sort of place. What is the use of sneering at honesty because it pays? If it did not we would be living in an insane asylum.

In the present "drive" that is on against Russia, more particularly on the religious issue, UNITY has consistently taken the position that there is no religious persecution under way in Russia—that, on the contrary, there is a greater degree of religious liberty now being enjoyed by the Russian people than ever before in their history. As regards the execution of Vicar-General Butchkavitch, we have deplored and denounced his death, as we deplore and denounce all instances of capital punishment, but have insisted that this case involved no religious issues of any kind. The Catholic prelate was put to death, we have contended, not because of his faith at all, but because of his political offense of communicating with the enemy in time of war. Evidence in support of our position has not been lacking; but correct information on any matter pertaining to Russia is not any too abundant. Hence the satisfaction with which we read a statement, just issued by the Friends of Philadelphia, from the Rev. Karl Borders, of Chicago, a minister of the Church of the Disciples of Christ, who has just returned to this country after serving in Russia as Field Director of the Russian Relief Mission of the American Friends Service Committee. We regard this statement as so important, especially in view of what Mr. Borders says about the religious situation, that we are printing it in full in this week's department of "The Field." Readers should also note what this experienced observer has to say about the exportation of grain and the general famine situation. This interview, it may be said, was issued by the Friends "for immediate release" to all the newspapers of the country. In how many of these journals has this information of first-hand importance been given space? Our papers, most of them, do not themselves want to know the truth about Russia, and they do not propose that their readers shall know it.

The Commission of Independence which was created, provided with funds, and directed by the Philippine legislature to campaign in America for Philippine independence, publishes a most excellent press bulletin.

This commission represents the united demand of all political parties in the Islands for independence. More convincing than statistics of economic ability and political fitness of the Filipino people is the high plane on which their campaign is conducted. In spite of the fact that these people have been disappointed again and again in their appeal for freedom, they renew it without the slightest trace of bitterness. They affirm, in spite of rebuffs at Washington, their high faith in the justice of the American people. They feel sure that when we understand that the denial to them of freedom is a violation of the fundamental principles of our own government, we will not hesitate to do them justice. Their patience seems endless, their courage limitless, their conviction of the rightness of their cause unshakable. It is this sublime faith in themselves and in us that is the best evidence of their fitness for self-government. To an appeal made on this high plane there is no answer. To deny it is to deny our own traditions. If we continue to do so, we might as well throw the Declaration of Independence into the scrap heap of history, and declare Lincoln's Gettysburg Speech arrant nonsense. When Congress meets next December it will be the business of the Anti-Imperialist League to renew its activities, and to join with the Philippine commission in arousing the people of America to a keen sense of their duty. Independence has been promised the Filipinos. If the coming Congress does not fulfil this promise, it will be to the everlasting disgrace of America. It is we who are on trial, not the people of the Philippine Islands.

We are no great admirer of the novels of Joseph Conrad. We have been told that his stories of adventure are peculiarly adapted to the tastes of men; we are a man, but our taste finds no gratification in these books. We have read of the marvels of Conrad's style; it *is* marvelous, like curtains of gauze hung up before a stage, to hide the scene in mystery and murk. In Conrad's writings, we have never been able to find the story, for the words! But Conrad is now in this country. He is no longer a famous name far away, but a living man close at hand. He has been "in our midst" for some weeks, and every day of those weeks we have found our heart growing warmer and warmer toward this man. We feel so grateful, not for his books, but for certain other things. Thus Conrad announced when he stepped ashore from the *Tuscania* that he was not going to give any lectures. O, blessed relief! Here is one man who is sensible enough to see that there is no more reason why a writer should lecture than that a lecturer should write—except the money reason, and Conrad apparently has dignity enough not to prostitute himself to that! Again, this distinguished resident of England shows not the slightest inclination to tell us that we should join the World Court, enter the League of Nations, and do various and sundry other things useful to the sorely troubled Allies—and to the British Empire. Every morning and every evening we have searched the papers, to find his kind instructions to infantile America on these great issues—but silence prevails. Joseph Conrad is evidently not a propagandist. Again, for this relief, much thanks! After Baldwins and Kerrs and Roydens and Cecils *ad infinitum ad nauseam,* it is a joy to find one Englishman who comes here for some other purpose than that of bamboozling the American people into the European mess.

We have just been casting our ballots for candidates for directors of the Harvard Alumni Association, and for candidates for Overseers of Harvard College. It has interested us to notice the occupations and social standing of the names presented for "nomination and election." Of the candidates for directors of the Alumni Association, nine in number, one is an electric engineer in high office of the New York, New Haven and Hartford Railroad, one is a chemist now serving as general executive of a great corporation, two are bankers, and five are lawyers. Not a teacher, a clergyman, a scholar, an author, or an honest laboring man in the lot! The candidates for the Board of Overseers are more various in character, and on the whole present a standard which goes a long way toward explaining the action recently taken by the existing Board in repudiation of President Lowell's basely expressed class feeling and race prejudice. Even so, however, the list has interesting features. Of the fifteen men named, one is director of a great art museum, one is an engineer, one is a merchant, one is a "trustee," one is a clergyman and educator, one is a scholar and educator, one is in political office in Washington, one is a manufacturer, two are physicians, two are lawyers, and three are bankers. Here, as in the other list, lawyers and bankers seem to hold the preponderance of power! There are again no laborers or labor leaders. Furthermore, as we scan both lists, we see no Jew (so far as we can determine), and of course no Negro. What these facts mean, we hardly know; we feel certain that they mean less at Harvard than anywhere else. But we are reminded of Upton Sinclair's "The Goose Step," all the same, and it may be well for our readers to examine its pages.

There has recently been organized in New York City, by a devoted Christian clergyman of little fame and influence, a "Christian-Jewish-Mohammedan Society." This is a long and awkward name, but it expresses a great hope which should challenge the attention of every truly religious soul. A union of Christian and Jew and Mohammedan in sympathy and common work—why not? Think of what it would mean to humankind if the task of cementing such a union were taken up as seriously and pushed as vigorously

by the churches as the thousand and one ridiculously petty tasks of ecclesiastical organization and direction which now engage their best energies. Suppose the Episcopal Church were as much interested in this as in the revision of the prayer-book, or the Presbyterians as in the hunting down of Dr. Fosdick. Suppose the evangelical churches generally got behind a movement of this kind the way they get behind a "Billy" Sunday revival, or a campaign for missionary funds. Imagine the Federal Council of Churches coming forward with a thrilling proclamation calling upon the churches of America, in the name of Christ, to join their hands and hearts with their brethren of the Jewish and Moslem faiths, that "love one another" may be a reality and not merely a Bible text. Imagine it—if you can! Meanwhile, it is left to a humble clergyman, who happens to take his Christian gospel seriously, to start this movement in his study, pay the initial bills out of his own meagre resources, gather about him a few kindred spirits, and hope that a seed thus planted will some day produce its harvest. All such movements start this way, you say. Yes, they do! But why? Are we never to see a great cause greatly supported from the beginning?

We quite agree with Bishop Charles T. Slattery, of the Episcopal Diocese of Massachusetts, in his recent address to the Unitarian Ministerial Union in Boston, when he said that the Unitarians should rejoin the Congregationalists and thus heal the breach of a century ago.

"If organic unity is to come," said the Bishop, "it will probably come by uniting those groups which are strongest in the family relationship. The Unitarian movement was . . . a movement within the Congregational church.

"I am longing," he continued, "that you might heal the schism in the Congregational Church by uniting all the positive convictions which all of you have together, and, perhaps, others of us could heal some of the schisms for which we, through our ancestors, are chiefly responsible. Then the gradual process, having been well started, might go on till at length there would be no divisions in the Church, but only one holy Church of the Living God."

Here is wise counsel, firmly based on the good old maxim that "the way to begin is to begin." Ever since we have known the Unitarians, they have talked about themselves as a church universal. They have denied that their church was a denomination or sect, and have declared that they sought nothing quite so much as a union of Christendom on a basis of truth and freedom. Well, here is a chance to make good on all these high professions. Let the American Unitarian Association celebrate its forthcoming one hundredth anniversary by leading the organized body of Unitarian churches in America back into the fold from which they originally sprang. We can imagine no more effective demonstration for church unity; we can dream of no nobler exemplification of true religion. If we are ever to get rid of the sects, it is by just such a process as Bishop Slattery describes. In spirit, in ideal, in tradition, in courage, the Unitarians are *par excellence* the ones to begin. Will they lead, as they have led before?

The sophistry of so-called liberal churchmen is the one outstanding feature of modern Christianity. The equivocations and legalistic formulas with which men, set to the high business of religion, explain that what they believe today is in harmony with what someone else centuries ago believed, is both pitiful and comic. With other men's honest convictions we have no quarrel. But these men who dance every time the fire is lighted, are making a mockery of religion. The discussions of the schoolmen had some real point in them. But the pronunciamentos of these religious leaders who are vainly endeavoring to do what Jesus said was impossible—put new wine in old bottles—are a tragic-comedy in a world which needs as it never needed before men of courage and conviction who will speak out the truth as they see it. Fine-spun distinctions, words spoken with two meanings, one for the speaker and another for the hearer, asking the choir to sing the creed so as to avoid saying it, are all devices which may save the churches the ignominy of heresy trials, but they never can be the medium for the expression of that passion for the truth which is the essential characteristic of all great religious movements. Sophistry may fill the churches to the doors, but it will never fill the hearts of men with love for humanity. Dodging straight-forward honest theological questions is the best of preparation for the dodging of ethical questions. When religious leaders put the church first and the truth second, they are doing as the politician does when he puts party before country. We do not affirm that any man has the whole truth, but we do affirm that the need of today above everything else is that men shall speak plainly but kindly the truth as they see it. We are living in an age so permeated with propaganda that it is almost impossible for anyone to find the plain facts in any matter that is concerned with the welfare of mankind. If we are to escape from this madness—and we must if we are to return to a condition of sanity—we must find leaders of men who are willing to put their love for the truth above the interests of any organization, be it party, church or state. If our religious leaders are unwilling to accept this responsibility, then they must be content to see the churches sink lower and lower in public esteem, and finally lose influence altogether.

Jottings

Truth will out—sometimes in strangest ways! Leon Daüdet, of France, has recently been arguing that the famous German "Big Bertha," which shelled Paris in 1918, was a myth. General Herr, French chief of artillery, refutes him by saying that there was nothing extraordinary in a gun which could fire a distance of fifty or more miles. The French, he says, had built similar cannon before the end of the war, and did not use them *because there were no worth-while objects within range.* In other words, had the French been within fifty miles of Berlin, they would have shelled the city exactly as the Germans shelled Paris! Well, *well,* WELL!

Mr. M. W. Royse is an authority on aviation. Writing in the *Nation* (May 9, page 537) on "The Next War in the Air," he says—

> More than a year has passed since the Powers at the Washington Conference agreed to limit battleship tonnage, yet in spite of that, ... competition for naval strength has never ceased for a moment. There has been merely a shifting of interest to the more modern systems of naval warfare—to the auxiliary craft, including the light cruiser, the submarine, and aircraft.

Thus does the cause of peace march on!

A relief worker in Athens writes us in a personal letter, as follows: "What we read about things out here and in Turkey from the home papers and magazines is *largely* so inaccurate and untrue it makes one disgusted." Again we raise the question—Can anything in our newspapers be believed?

Bertrand Russell speaks of "the extraordinary diminution in the power of the churches . . . during the last hundred years." Who can doubt it? Isn't it time for the churches to do something about it, or are they content to die?

The National League of Women Voters has just named twelve women who rank as the greatest in America. They are, in alphabetical order: Jane Addams, Cecilia Beaux, Annie Jump Cannon, Carrie Chapman Catt, Anna Botsford Comstock, Minnie Maddern Fiske, Louise Homer, Julia Lathrop, Florence Rena Sabin, M. Carey Thomas, Martha VanRensselaer, and Edith Wharton. Well, here goes! Confession is good for the soul. Of the twelve women named, we never heard of, and are unable to identify, *four.*

Lord Curzon, seeking to bring Germany to time in the matter of reparation payments, sends a "note" to the Cuno government at Berlin. The next day, the German mark falls to 48,500 to the dollar. If you want to help your debtor pay his debts, *ruin him!* This is what the world calls statesmanship.

J. H. H.

To Frankfurt-on-the-Main

Editorial Correspondence

When it was suggested that I take a run down to Frankfurt-on-the-Main, it seemed likely that it would yield a good deal of experience, but the experience that came to me in a two days' trip was not much different on the surface, from that which might have resulted in a trip ten years ago.

The country, the houses, the people, the hotels, the porters, the trains were scarcely changed. The presence of the military influence was slightly felt.

As the social worker with whom I went was going third class, "me too," I said. It was not bad at all with good company, which is always like a good cushion for the weary. The trip of ten hours, on the fast and excellent train, cost 25 cents. This was not the Germany of 1913. One ought not to have a soft seat, let alone an easy conscience, at that price.

But third class is all right after one has learned a few points from an old stager. It would be quite easy to put up a good argument in favor of third class, as compared with say a Pullman. It is more sanitary (no plush, no dust collector), the ventilation is better, it is more democratic, the workers travel that way, and then in case of fire or collision, you are, like the five wise virgins, all awake and ready, with wicks trimmed.

It is also true that if you travel third class, you are toughened and live longer. While in Frankfurt, I met a group of American Quakers who are spreading the message of good will; some British Quakers who have opened a depot for selling staple goods at half price; Dr. Adolph Kraus, of the University.

Of course I saw the river, the interesting town-hall, the palm gardens, and put up at a nice hotel, "The Baselhof," at a total expense of less than one dollar, including two breakfasts, an enormous bath, etc. I assure you that I am not complaining of the rates—except that one is conscience-stricken over getting so much for so little. Yet it is not possible to help it. It requires quite as much, or more, brave activity to pay more than the market price, as to drive a bargain in other countries.

I spoke of the "British Quaker depot," where staple goods like soap, flour, bread, are sold at half the market price. People, to purchase at this depot, must receive the approval of a proper committee, that they are unable to pay full prices in the market.

The depot of course only touches a few people and is still an experiment. It is an expression of good will of the Quakers to help. It is a pity that among a people so self-respecting as Germans, such an enterprise seems to be called for. I am still in doubt, if such an effort does not contain an economic and ethical error. But, as in times of distress, one must throw up his hands and say, "What else can you do?" Anyway this English Quaker lady at the head of it, Dorothy Henkel, is a wise lady.

Professor Adolph Kraus kindly took me to a select

party of his associates—a club of economists. A paper read on, "Some Economists Who Were the Predecessors of Adam Smith," I heard with deep interest. I spent part of my time studying the faces of the group—much as young fellows in my college days studied the faces of the choir, when they could not understand the sermon. Dr. Kraus told me, however, for my satisfaction, that those present, who were German-born, had difficulty in following the trail of the speaker.

I need not enlarge on the condition of the universities in Germany. Just imagine the universities of New York, Michigan, Illinois, Washington, California, Melbourne, for six years cut off from communication with the world, and then for four years compelled to adjust themselves financially with a currency one thousandth its original value—scarcely sufficient to buy coal and wood to say nothing of books. I cannot imagine the faculty at Washington, for example, under such circumstances rising and, led by my friend Professor Meany, chanting the *Te Deum,* or holding a twilight service in Meisnest Auditorium, singing, "This Is the End of a Perfect Day."

Those in America who love Germany and who appreciate what Germany has done for them, should get busy and stir public opinion so that the economic halter put around the neck of Germany, through the base hypocrisy of the men at Versailles, and through the cowardly acquiescence of the churches, may be loosened, and that mighty quick. France may be a brutal robber, but the Allies, including America, are accessories through cowardice.

Coming back from Frankfurt, I made a detour at Erfurt, and visited a Children's Home at Niedercrossen in the Thuringian Hills. It was a little home —only 20 or 30 children—but well illustrates the situation in Germany. At Suhl we had visited a school, when feeding was in progress. I saw 100 school children selected by doctors, sit down at a long table, with their cups of thin gruel before them. They decidedly needed it. I also visited other rooms and was gratified to find the majority of the children bearing evidence of vigor.

Then after spending a cold, cold night in a cold, cold bed (the "spare" room for guests, I imagine—think next time I'll ask instead to sleep with the hired man), after a breakfast of substitute coffee and brown bread in the bar room, where the night before the village loafers sat playing cards and drinking beer as solemnly as the diplomats at Versailles played cards and drank wine, I walked out to the home. I would like to tell of my conversation on the way with a young German physician about the tough job doctors are facing; some of them even selling newspapers after office hours, etc. At the home we found that the children received part of their food from American donators: the home would be compelled to close without it. This was a private home—patterned after a family home. Even babies are taken in, as well as boys and girls, and enjoy the patronage of an elderly, motherly woman, in a big rambling house, once the vicarage. Here is another story of the combination of parishes and elimination of pastors during the war, for military reasons, and now continued for economic reasons.

This children's home, which can remain open by the gift of a few dollars, and which may close for lack of a few dollars, is typical of hundreds of such institutions.

Scattering the children is no solution, only worse confusion. So those who lead in the fight against disease and poverty in Germany are bowed down with perplexity: and to add three-fold to their burden, along come the French to choke off their fuel and threaten their industry, while England and America look on as though stricken with paralysis. It is a mighty fine thing for Americans to send over for child feeding in the year 1922, to 1,700 cities with 7,300 feeding stations and 300 warehouses, nearly 10,000 tons of foodstuffs—a railway train two miles long—furnishing during 300 days of 1922, 500 million meals—but if France would only take her heel off the neck of Germany, Germany would feed herself. And France would take her heel off, if England and America would lift two fingers earnestly. Who will dare teach for 100 years to come the theory of the divine right of rulers? Those were clever diplomats who disarmed Germany and then proceeded to despoil her! Meantime the children cry for bread!

One thought kept pounding away in my brain as the wheels turned me back to Berlin. I had seen the intelligent, thrifty people; also the resources of soil and forest and stream and I felt certain that all that was needed was economic liberty. The people are honest, unwarlike and want only to be left alone with chance to produce, to gather, to distribute.

Convictions are being formed in me as deposits are made in the deltas of rivers that until men obtain a society of unmilitary co-operation, obtain communism in production and distribution—the most highly organized civilizations, like Germany, are going to suffer the doom of starvation and demoralization. The best people must keep on giving relief, but why not do a better and cheaper job? Why not send tractors and good will into Russia instead of the A. R. A. and amelioration?

Why not take the halter off the neck of a great people like the Germans, instead of rubbing their stomachs with cod liver oil? SYDNEY STRONG.

The Periscope

There is a certain class of writers, to be found in America as well as in Europe, who seem to feel that they are serving beneficially their respective countries when they use their talents for pointing out all of the little idiosyncrasies which, in their opinion, differentiate the peoples of one nation from those of another. From the pettiness of tabulating variations in slang expressions to such efforts at contrasting philosophic values as those put forth by Mr. Henry Longan Stuart in his essay on "As an Englishman Sees It" ("Civilization in the United States"), there is, in all of these writings, a microscopic straining for nationalistic peculiarities, peculiarities which would, in a larger measure, cease to cause misunderstanding between countries if they were not being constantly referred to by these breeders of national egotism. Why emphasize it, even if, as Mr. Stuart seeks to establish, "the American heart appears to go out to bulk, to scale, and to efficiency," while the heart of England refuses to be impressed by mere bigness? Why emphasize it, even if "no one in England has yet dared to erect into an evangel the obvious truth that poor men must work,"

while in America, to quote one of Mr. Stuart's sentences:

> The spirit that would disentangle material from immaterial aims wanders baffled and perplexed through a maze of loftily conceived phrases and exhortations each one of which holds the promise of rescue from the drudgery of visionless life, yet each one of which leads back to an altar where production is enthroned as God?

Does the pointing out of such differences benefit the citizens of either country? Does not such discrimination not only fail to serve any constructive end, but foster a spirit of national superiority which is detrimental to the creation of large international sympathies and the formation of happy, peaceful foreign relations?

It is not as if the human animal as found in these United States is motivated in his conduct by innate passions unknown to the European species. The historical fact is that the American is the offspring of the European; therefore those who delight in writing on the superiority of European literature, art, and cultural standards as compared with similar attainments in America, are merely making the rather superfluous comment that these values failed to thrive virilely when transplanted to a land rich in natural resources, for in a very real sense America is Europe expanded; Europe with 3,600,000 square miles annexed. To say that American culture is inferior is to say that European culture broke down when brought to the new world, for it was upon the religion, law, letters, and government—it was upon these old world institutions that America was founded. And she remains today essentially European in her philosophy. The slight differences which have developed through the centuries are due primarily to those unlimited material opportunities which have enabled bootblacks to become millionaires. There is nothing uniquely American about a failure to put popular emphasis upon cultural values while such unchecked opportunities for natural exploitation exist. One is inclined to believe the same situation would characterize London could London, with its total population, exchange its location for that occupied by New York or Chicago.

Has culture in the British colonies fared any better? I know that Mr. Chesterton will say that the literary silence of these colonies "may be the silence of the unborn," while "out of America has come a sweet and startling cry, as unmistakable as the cry of a dying man," but who, even in England, takes seriously such a statement. America is but Europe expanded. She is heir to all the cultural wealth of the English speaking peoples, and from her shores in time there will undoubtedly be borne much in the way of cultural attainment which will permanently enrich western civilization. Meanwhile how much more nobly would the great cause of international co-operation and understanding be advanced if these same writers, instead of trying to point out the little idiosyncrasies which differentiate Americans from those of European birth, would seek as strenuously to portray the unity in culture, the similarity in ethical purpose which characterizes the citizens of all these great countries, for it is by showing likenesses in purpose and principle that friendly understanding is created between national groups.

EDWARD ARTHUR ROCKWOOD.

Mental Drugs

The press of New York has been carrying lately many stirring and important articles on the "Drug Evil." An editorial in the New York *Tribune* of March 5th entitled "The Narcotic Drug Problem" which was the culmination of a thorough analysis of the narcotic phase of the problem conducted by this newspaper, sounded a warning to a lethargic public. The menace of drug consumption has reached such proportions that a Bill has passed both houses of Congress asking that the President "Enter into negotiations with other countries with a view to further restrict the production of opium and other narcotic drugs and to limit them to the amount necessary for medical and scientific purposes."

At the same time the New York State Legislature has recognized the urgency of the situation, and Assemblyman Bloch has introduced Resolutions aiming to combat the evil, part of which read as follows:

> WHEREAS, a very grave condition exists in the State of New York which threatens the health and safety of a large number of our citizens by reason of the habitual use of narcotic drugs;
>
> WHEREAS, the percentage of recruits to the army of drug addicts is rapidly increasing . . . to such an extent that our physicians are appalled at the futility of their efforts to effect cures. . . .
>
> WHEREAS, a situation has been created through the surreptitious dealing in narcotics as to make it difficult for public officials to cope with the situation in protecting the public at large from contracting the disease of narcotic drug addiction. . . .
>
> WHEREAS, it is vitally imperative that an understanding be had of the subject of narcotic drug addiction and the method of handling this disease which threatens the welfare of the commonwealth. . . .

They then *Resolve* to investigate the matter.

All well and good but the great point that needs emphasis today more than ever before is that the *consumers of narcotics are not the only drug addicts. Not by any means.* Nor do the figures which state that there are from one to two million addicts in the United States set forth the whole case. Far from it. The problem of the preservation of this country (and preserved it *must* and *shall* be), would be far simpler if we had but to deal with these addicts who are so obviously depraved that almost anyone can recognize their condition and treat them accordingly. But what about the millions in this country who are so *mentally* drugged that they might be described as three quarters dead?

I assert that the people of this country are threatened with a peril far greater even than the horror of narcotics, for they, after all, are but the physical manifestation of an underlying cause, the people are threatened with the poisonous subtleties of mental drugs which are flowing toward and overwhelming them like fumes belching from an erupting volcano. These fumes come in the form of evil suggestions, the results of which are seen in the mockery we call "government," in the dishonorable bartering we call "business," in the empty husks we call "literature," in the depravity named "art" and in the strange madness labeled "music."

Let me illustrate briefly. The very fibre of America's being is her "separateness," just as a heaven-soaring eagle is "separate" from those still in the shell. We, as a people, are *conscious* of this fact so vital to our progress and that of the rest of the world. We know it, we feel it, and some *live* it. That being so, how can we account for the mania that for a short period had this nation reeling, I refer to the vicious

attempt which was made to trick these United States into a League of Nations? The former representative of this "government" went to Europe, lost his understanding of the God-directed destiny of this nation, was filled with the mental drugs of political expediency, diplomacy, human sympathy (which in such a case was human weakness), compromise, and returned in this pitiful state to draw us into the League. Of course the attempt was unsuccessful, but let no one forget that the struggle was a severe one. I say that a people who could have even momentarily faltered in their allegiance to the inspired directions of George Washington are mentally drugged and need to *awake* lest a second attempt be made in the same sinister direction.

The "bartering" in the business world is so apparent that I need not go into it. The papers keep us informed only too well of Wall Street manipulations, of profiteering fortunes, unfair prices, dishonest employers of labor and employees in labor. We have all experienced high prices for poor articles, careless workmanship, and the ceaseless desire for money, which seems to have deadened every other faculty of many of those in the business world. Lust for gold! As ghastly and deadening in its effect as opium, and far more subtle.

And what of the "literature" which finds much of its "inspiration" in the tortured moanings of a morbid Russia, the ashes of materialism from Germany, in the ignorance and sex-obsession of France and the unscientific wanderings called "psycho-analysis" which swept through Switzerland and gathered much momentum from an inert and complacent England? Is it any wonder that much of our "literature" is cast aside by thinking people as either filth or trash? But just now it is having its effect and drugging hundreds of thousands of readers who are not alert, and the question presents itself, "Why are they so receptive to these low appeals?" Because our only defense, our spirituality, is dormant, and if we are not on our guard, it will soon wither like a beautiful flower, which blooms so graciously in the sunshine but which crumples at the touch of the poison fumes.

Consider the theatrical productions. Let any clean-minded, straight-thinking person read almost any review from this season's papers and see if he would not be forced to conclude that the intellectual requirements of the audiences who tolerated such inanity must be of the level of the barnyard. Permit me to quote one or two examples. Here is one from *The Evening Mail*:

> To S—— must go the credit of designing two settings that for weird fantasy and grotesque imagery probably never have been surpassed on any stage. One was the hall of the Troll King, with such an assemblage of strange, bestial creatures as would have served Dante for a new canto of the "Inferno." The other was the Cairo mad house, a place of horror that made you feel . . . you would be a fit inmate yourself if you lingered around too long. . . .
>
> In middle age he (the hero) was a sardonic opportunist, speaking familiarly to the Deity as his partner in questionable ventures.

Another excerpt from the New York *Tribune*:

> Hail and Farewell Claims Courtesan as Its Heroine.
>
> E—— (the heroine), arrogant, virile, colorful courtesan, knew naught of reciprocity. She scoffed at broken hearts . . . and drew men to her as playthings to cast them aside, rejoicing in their sufferings. Of undistinguished Spanish origin she rose by her coquettish wiles to be a courtesan of international reputation. She fought her way up to a place in the world and she meant to maintain her place, treasuring what she regarded as insults to her, drinking black coffee that she might lie awake at night to brood over them and plan her revenge.

These are sufficient to illustrate the statement that mental poison is being sent out on the one hand and being absorbed on the other to such an extent that the moral sense of those who patronize and witness these scenes is drugged almost to unconsciousness.

And the subtlest poison is administered in a more disguised form for it calls itself "music," but how far it is from reaching the celestial heights of pure harmony. Lust, cruelty, fear and hatred are not the ingredients for producing the "music of the spheres," which must be the perfect expression of love, nobility, eternal life, beauty and a boundless joy. Again refer to the newspapers and read the musical reports. Many people, fortunately, are beginning to recognize the barren futility of the opera scores, both story and music, for the music, to be adequate, must faithfully reflect all the horrors of the words, nay rather it enhances these qualities. Opera has lost the hold it once had upon Americans, but they are still apparently charmed by any and every appeal of instrumental music. Consider the effect upon the receptive listener of programs which are given over to such subjects as "The Children's Death," the ravings of a poet under the influence of morphia, or the struttings of a Don Juan consumed with lust. Here is a criticism of Mr. Krehbiel's of November 20, 1922:

> GLOOM SHADOWS 6TH CONCERT OF CITY SYMPHONY.
>
> Mr. Dirk Foch and Mr. Gatti invited patrons of the City Symphony and the Metropolitan Opera to spend a large portion of the afternoon and evening yesterday in mortuary meditation. . . .
>
> . . . For three-quarters of an hour in the afternoon we were asked to listen to the meditations on the death of children and for three hours in the evening to a musico-dramatic study of the morbid mind of a man perplexed in the extreme between devotion to a dead wife and sensual desire stimulated by momentary association with a woman who in voice and feature resembled the consort who had gone into the beyond. Mr. Foch gave us the five "Kindertoten Lieder" by Rückert, set to music by Mahler. Mr. Gatti gave the opera, "Die tote Stadt," composed by Erich Korngold. . . . The songs will never be familiar. . . . For the persistently gloomy mood of the music we can as little find justification. . . . Enthusiasm was out of the question for how could there be a demonstration of pleasure over songs which the composer designed should awaken only feelings of grief and desolation of heart?

Here is another review:

> A loud chorus of taxicabs at the corner of Broadway and 45th Street last night, shooting pedestrians out of their way, was a sound not ordinarily accounted one of musical beauty, but to many of those who were ushered into the night by the last number on the program of the ——— concert, it seemed by contrast to have form, emotional coloring and not a little euphony; . . . nine wind instruments and a dozen or more various kinds of percussion were employed in producing groups of unrelated sounds. In some of the audience it aroused hysterical laughter and tears.

What must we conclude of a public that is befuddled and made ridiculous by such stupidities, are they totally lacking in spirituality, in normal judgment, in common sense? No, such a conclusion would not be accurate. Many who night after night drink in the theatrical opium are well-meaning, hard-working and in many cases idealistic citizens, but they are *drugged* with the mental fumes originating in the materiality of Europe. The onslaught has been so carefully prepared, so hidden, and yet so seemingly overwhelming, that we have, many of us, been caught without our "gas-masks" and are now showing the effects of a prolonged inhalation. Few indeed of us would "take opium," we would be aghast at the mere suggestion,

but the mental drug has fooled us and this nation is today like a prostrate giant, his helmet and shield in the dust and his sword about to drop from his grasp. But that sword will never fall, for at last the antidote for the fumes has been turned on with such power that the black poison clouds are beginning to roll back. This antidote is spiritual understanding, spiritual power, Christ's Christianity which like the rising sun has ushered in the New Day to the United States of America.

There is a striking analogy in our present condition found in the New Testament. Before the crucifixion of Christ Jesus the people, "not knowing what they did," poured out upon him malice, hate, and misunderstanding. Out of the twelve disciples he could only choose three to be with him in his agony in the garden. And what of these three, did they give of themselves unstintingly to his service, did they try to ease his torture of spirit through loving ministry, did they comfort him with understanding? *No, they slept,* but he was sustained by "an angel from heaven." The mental drug of animality had done its work and instead of a quickened spiritual zeal, the three lay in a stupor. But that was not the end. After the crucifixion came the resurrection and the same three, with the others, walked and talked with Christ. The Christ consciousness of America has passed through its crucifixion and today those with spiritual vision *recognize* that "Christ is risen" and is about to rule individually and universally. Consequently the mental drug fumes *must* cease or we will deport from ourselves and from our nation, all the qualities for which they have any attraction. Hate must go, fear, materiality, greed, the dry bones of scholasticism, sensuality in all of its forms, pride, selfishness, in fact "all that worketh or maketh a lie" must go.

There is a science of living and that science is to establish a State of Perfection. A splendidly made machine cannot run perfectly if there is a grain of dirt in any of its parts. We understand this self-evident proposition, and if we value the machine, are careful to keep it clean. Does it not behoove us to be equally watchful of ourselves and of our country? And our mentality is the part to guard, for it is all a mental battle. Thought precedes every action, every word, every decision; we cannot hurt or we cannot lift and comfort without thought preceding the act. Must we not then be ceaselessly alert to the mental impressions we give and receive?

The people are becoming enlightened to the power of thought. Shakespeare's wisdom discerned that "There is nothing either good or bad, but thinking makes it so"; and Solomon, in his proverbs, declared of man, "As he thinketh in his heart, so is he." A poet has written:

> Every thought is an embryo,
> Every word is a planted seed;
> Look to it well that the seed you sow
> Be for the flower, and not for the weed.

Today thousands are becoming enlightened, as to the danger of evil thinking. The Holy Bible gives the recipe, for guidance, in the words of St. Paul:

> They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. (Romans viii., 5, 6.)
>
> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Philippians iv., 8.)

VIDA MILHOLLAND.

A Departmental Jest—and Its Moral

When it comes to the public's most vital and immediate interests, the interests of justice and of peace, —the public, even in our Anglo-Saxon realms of Liberty and Light, apparently hasn't wit enough to appreciate an excellent joke. Could anything be funnier, for example, than the recent action of Lord Curzon in proposing that the dispute with the regenerated Turks over the ownership and exploitation of the oil-bearing sands of Mosul should be referred to Lord Curzon and his associates acting as the high council of the League of Nations? Yet the public, or a large part of it, still takes that august fraud seriously. Could anything be funnier than the recent action of President Harding in solemnly announcing that he had referred the request for suspension and impeachment of Attorney-General Daugherty to the Department of Justice for consideration and report? This was certainly a stroke that should commend its performer for some Nobel Prize yet to be established for the year's best comic relief. Yet how many people there are who still lack the wit to relish the farce,—who still take the President and the Department of Justice seriously!—when certainly nobody can now regard the performances of that Playboy of the American Inquisition, Mr. William J. Burns, and the Department that presents him and his minions to a long-suffering public, as august.

Now, lest we should believe that there really could be nothing funnier, the Attorney-General himself comes down to the footlights with a topical whimsy all his own. He officially instructs Warden Biddle of the federal penitentiary at Leavenworth, of which we seem to have heard before, to summon into his presence all of the fifty-three unfortunate men who once held ardent opinions about the stupidity and atrocity of war and expressed them when the issue was burning instead of waiting to talk about it safely in some church after the war had burned the world and its ideals to cinders —men who are serving ten and twenty years at hard labor for their indiscretion—to summon them into his presence and to ask them the following question, to which they were required to answer "Yes" or "No":

"Would you, if granted immediate commutation, agree to be law-abiding *in the future?*"

Of course, this was not intended to be a joke. The public is not supposed to be joked with. The Department is not fooling. Even the Department begins to understand that the public cannot be fooled *all* of the time, and that it is in no joking mood on this subject of its legal persecution of men for the unpopular opinions they see fit to hold. Yet, for the present, and for some esoteric reason of its own, that is what the Department of Justice actually did. It asked men who have already been five years in prison, and who are facing as much as ten years more of the same kind of isolation and starvation and terror because—and solely because—they dared to affirm that war is an outrage and a crime against humanity and the human spirit

which humanity must unite to abolish as it abolished cannibalism and chattel slavery if anything human is to survive,—it asked men who are in prison and in hell for thinking this and saying it, and solely for saying it, to promise to be law-obeying *in the future!* And it offered them, by direct implication, a commutation of their doom for the promise.

Well, the Department has had its fun, and I wonder who is laughing. Certainly not the audience. Truly, it is a grim joke. For all of these prisoners against whom the courts and the Department and a poisoned public have waged remorseless vengeance for five years and more, all of them, save eight, answered the query in the affirmative when the Warden refused to allow them to qualify their answer by the addition of the phrase: "as we have been in the past." Seven declined to answer and held on to their dignity into the jaws of death. The eighth, a Spaniard, was harried by the Warden until he became reckless in his passion for truth and, flinging prudence to the wind, finally replied: "I shall not promise to obey anything of which my conscience does not approve!" That is the kind of reply that every honest man who respects himself and his God and who has seen the depths of depravity to which the laws and their executors have descended in the last few years might well pray to be granted the courage to make in a similar situation. Yet Mr. Rivera will be the last man to be released, if the Department acts upon the theory which it has set up, and which it admits in replying to a protest from the National Civil Liberties Bureau against this proceeding, by saying that the purpose of this question was to determine "which of these prisoners were tractable and which were dangerous"! Which is the more dangerous man in any community that calls itself civilized, it is pertinent to ask, the man who takes his conscience for his guide or the man who, from stupidity or cowardice, supinely acknowledges that everything that is is right? Translated into plain English, what the Department of Justice asked its prisoners was: "Will you promise, if we release you, not to have any opinions,—or at least not to admit that you have them, and, above all, on pain of your liberty or life, not to express them when the Government declares that opinions are felonies? And, admitting your previous guilt by implication, are you ready to admit that you now fear the wrath of the law whatever it may bid you do?" If that is a false translation, I am ready to be corrected. Certainly the conclusion is unavoidable that what the Department aimed to do in this proceeding was to wring by indirection a confession of some sort of guilt from its victims which would make the gullible public believe that its cruel and high-handed suppressions of the rights of citizens who dared to criticize the government,—more cruel and more high-handed than anything in all our history or in the history of this war in any other country,—were justifiable. That they are neither justifiable nor forgivable even the Department of Justice, unless we are much mistaken, will soon learn.

This departmental farce was enacted some eight weeks ago. What does the Department intend to do about it now that it has had its little jest at the expense of the lives and fortunes of fifty human beings in particular, and at the expense of the liberty and dignity of the American people? Does it intend to release these prisoners who have been so cruelly, so shamelessly treated, or does it not? Does the Department of Justice know, I wonder, that three-quarters of the people of the United States believe today, and are saying, about war, and about the late war in particular, just about the same thing that these prisoners said about it when they were immediately threatened with the draft and with prison? Does the Department know and will it publish a list of how many dollar-a-year patriots during the late carnage, how many Assistant Secretaries of War and ardent arm-chair prosecutors of the Slaughter for Civilization, and how many fervent persecutors of pacifists and others in the name of Democracy or Peace or Christ, have already been, or in its opinion ought to be prosecuted for defrauding the Government in the course of their public service to the people and their cause? . . . Who owns the liberties of the American people anyway, and by what authority did any group of men anywhere and at any time in this republic inflict sentences of twenty years at hard labor for the alleged offense of denouncing organized horror and crime and deception and death, and indicating their reluctance to participate in it? By what authority, I ask, in earth or Heaven, does any man or any group of men temporarily in office venture to keep shut up in cellars and vile dungeons in the name of the American people and American law a single human being for the expression of an honest and moral opinion, and for nothing else? And not one but fifty human beings, many of whom, so far as the legal evidence goes, never said anything or wrote anything or did anything other than admit their membership, often of many years' standing, in a radical labor union? And not merely shut them up away from the world at the mercy of professional and mechanical torturers, but jest with them and play with them and ask them whether they will be law-abiding in the future, while their families starve on the outside and their comrades die in the prison from tuberculosis and malnutrition and terrorism? By what authority, when even the obnoxious and subversive law by the application of which these prisoners were imprisoned—the mis-named Espionage Act—was long ago repealed and sent to the oblivion it deserves. . . . By what authority, I say?

The American people are at last awakened from the prolonged debauchery, the psychic disorders and delirium of the war. They are learning the truth about the war and about America. They are at last realizing the full, shameful measure of the outrage that was committed against the people and against their liberties and sanity. They know at last that among the greatest of those outrages were the sensational trials in Chicago and Sacramento and Wichita of 160 "casual and migratory" laborers who happened to be members of the Industrial Workers of the World, by reason of the peculiar circumstances of their lives and the bad and barren conditions of life and labor in the forests and the mines and on the ranges and the farms where those circumstances compelled them to work,—circumstances and conditions which would have aroused any intelligent man to protest and which determined the character of the protest which this group of intelligent men made. The American people know at last that those horrendous allegations of sinister conspiracy against the operation of the draft and the prosecution of the war, those vast and vague Red plots, that made their newspapers a nightmare for so long, never did and do not now exist save in the fertile and unscrupulous imaginations of certain salaried officers and agents of the Government and the Press, and that there has been a vast amount of misunderstanding, and a vast amount of deliberate and base deception, they know

this at last and they are heartily sick of it. The public knows, I say, already enough about the lawless and shameless methods of the Department of Justice, in the war-time, and in subsequent trials, to condemn those methods as sharply as their votes will express their condemnation. The public knows at last that many innocent and useful men and women have been the victims of a fell and foul conspiracy which exploited the prevalent popular excitement and alarm to wreak a fearful and unmerited vengeance upon sincere and sensitive dissenters and protestants of many kinds who resisted refined humbug and cruelty. It knows at last that the unfortunate members of the I. W. W. in particular were abominably treated in the Cook County jail and elsewhere for long months prior to their trial, and that they were finally sent to Leavenworth to serve sentences aggregating over five hundred years, after their offices had been raided, their bail fixed at extortionate figures, their defense funds confiscated, their bondsmen and witnesses intimidated, their appeals for aid in their extremity denied the use of the mails for months, and their literature and letters and articles that were written and published with impunity for months and years prior to the war allowed to be introduced in court as evidence against them in the absurd effort to establish the allegation of conspiracy against the prosecution of that war. The public knows and will not soon forget that a disgraceful campaign of distortion and abuse was conducted against the members of the I. W. W., and everybody else who expressed his hatred of war and oppression, by those who were directly and shamefully profiting from the conduct of that war.

The American public, I say, knows at last enough. It knows more than enough. It is ashamed and disgusted at the revealed conduct of the Department of Justice during the last five years. It asks to know why these fifty-odd men are still chained in Leavenworth, why three of them are dying, and why one of them for nearly three years has been, and is still held in permanent isolation from the others at the mercy of negroes who have been convicted of murder. It asks,—and it intends to know.

A day of reckoning is coming, as certain as the sunrise. It is not only in the Babylon of Belshazzar that the Gods live and write upon the walls of governors of the people *Mene, mene, tekel, upharsin!* The greatest moral issue before the American people today is the recovery of their lost liberties and their lost self-respect. That issue is irrepressible. It will find its leaders and its champions. Already Senator Borah and others have addressed clamorous mass-meetings of protest, and his less responsive colleague, Senator Pepper of Pennsylvania, has publicly expressed his opinion, after studying the facts as well as the legal records that the I. W. W. prisoners, tried before a judge named Landis in Chicago, were not given a fair trial and are imprisoned now without legality or reason. The President will not hear merely in a dilatory and perfunctory way about this burning business of justice and morality from his pardon-attorney; he will hear directly and eloquently from an aroused public demanding, as a mtater of right and decency, the immediate release of all the prisoners of hysteria, and suppression and the Espionage Act. Their release will be not merely the symbol of some return of American self-respect and sanity; it will be a gesture of apology for all that has happened. That release will come soon. Liberty and Justice and Humanity cannot with safety longer be denied admission to the teeming cities and hungry hearts of this republic that still rests, whatever may be the appearances to the contrary, upon the adventurous and beautiful affirmations of the Declaration of Independence. *Open Sesame!* And let us have peace!

BRENT DOW ALLINSON.

Basic Truths

Life has many tasks and many rewards;
But the noblest task is to surrender any thought of reward.

The first and most basic spiritual truth is that nothing is spiritual that is selfish.

Here is where religion stumbles most frequently and upon this rock the church has been broken—teaching the private soul that its own personal salvation is of infinite importance.

The abandonment of self-seeking is the way to truth. It is infinitely important that we discover the futility and emptiness of the soul's effort to gain anything merely for self.

Ever remember every reward of the spirit depends upon seeking no reward.

The understanding of truth comes only from love and to those who serve the purposes of love. Service —absolutely unselfish service—is the law of spiritual growth.

To be spiritual is to be unselfish. This is the very essence of religion. Christ's teachings were not given for personal salvation. Only as one loses all thought of his own soul in the service of others can he be a true follower of Christ.

Look not for the reward; for the more eager one is for reward the less will one deserve it. The glory and greatness of life consists not in our personal, private attainments but in the use we make of them for the blessing of others.

Self-seeking ambition falsifies our perception of truth; but unselfish service clarifies the understanding. Every deed of love becomes a source of wisdom. Not by learning but by loving the soul grows wise and powerful for good.

By the soul's abandonment of self-seeking there is attained spiritual mastership. It is more than genius. It is divine inspiration. Beauty pervades the soul whose labors are inspired by universal love. At every turn he is encompassed by the shining hosts of beauty. Truth and beauty attend him. Radiant spirits render him service. No other source of power exists—creative power. No other source of wisdom—spiritual wisdom. Universal love fulfils its divine purpose in the work of selfless souls —and to this fulfilment all things tend.

VICTOR E. SOUTHWORTH.

THE STUDY TABLE

Mr. Wells Again!

Mr. H. G. Wells suggests that his "Short History of the World" be read before the much fuller and more explicit "Outline of History." The two books should certainly be taken in this order. As a prologue the "Short History" is admirable; as an epilogue, inevitably disappointing. The reading of the "Outline" was a memorably intellectual and emotional experience, and that thrill cannot be recaptured. But there are pleasures of memory as well as of discovery. The present reviewer marked effective passages for quotation from the "Short History"; then—being a prudent person—referred to the "Outline," only to find that Mr. Wells had also marked them for quotation. It is subtly flattering to feel that one's taste is as discriminating as that of Mr. Wells.

In spite of its much more limited scope, the "Short History" preserves many virtues of the "Outline": notably, of course, the controlling idea,—that the adventure of life on this planet is the common adventure of all humanity. And notably, also, the narrative skill, equally evident in pregnant summaries of ages of development, in sweeping glances over the whole surface of the globe, and in momentary pauses to "realize" imaginatively the life of the past. Take the picture of Egypt—for ten centuries

> expanding and contracting like an amoeba under a microscope, . . . the Babylonians, the Assyrians, the Hittites and the Syrians coming and going, eating each other up and disgorging each other again.

Or the picture of the world in the first century before Christ: two great empires, Rome in the west, China in the east; two vast systems flourishing in the same world at the same time, in almost complete ignorance of each other; a little trade trickling through from one to the other, by camel caravans across Persia, and by coasting ships by way of India and the Red Sea. Or pause to make the acquaintance of a fellow-adventurer of ours, the Heidelberg Man, who has left us his jawbone:

> to see it is like looking through a defective glass into the past and catching just one blurred and tantalizing glimpse of this Thing, shambling through the bleak wilderness, clambering to avoid the sabre-toothed tiger, watching the woolly rhinoceros in the woods. Then before we can scrutinize the monster, he vanishes.

The "Short History" contains many new illustrations—some compensation for the absence of the delightful footnotes of the "Outline." These illustrations are highly suggestive. Compare the prehistoric armed sea scorpion on page 17 with the Japanese soldier of the 18th century on page 401: the hunched-up effect and the expression of the eyes are strikingly similar. Or compare the pterodactyl on page 28 with the aeroplane on page 423; or turn from Titanotherum Robustum taking a walk in the Cainozoic world to a British tank halting to give its crew a breath of fresh air. Are we re-creating the prehistoric world? Lincoln and Karl Marx replace the Lloyd-George and Clemenceau of the "Outline"—Marx as bearded and benign as Cro-Magnon man. How did Mr. Wells succeed in overcoming that Karl Marx beard-complex that made him so unhappy in Russia placarded with Marx photographs? And how could he resist the controversial footnotes? References to authority are rare—three or four altogether. Matthew and Mark are on hand; so is James Harvey Robinson. It is deeply gratifying to any former student of Professor Robinson's to find him numbered among the glorious company of the Apostles.

In both the "Outline" and the "Short History," Mr. Wells has made a beginning of writing history as it should be written if we are to extract any lesson from it for our guidance.

> "It is possible," writes Professor Dewey in "Human Nature and Conduct," "to study a multitude of histories, and yet permit history, the record of the transitions and transformations of human activities, to escape us. Taking history in separate doses of this country and that, we take it as a succession of isolated finalities, each one in due season giving way to another, as supernumeraries succeed one another in a march across the stage. We thus miss the fact of history and also its lesson: the diversity of institutional forms and customs which the same human nature may produce and employ.

This is precisely the fact that emerges from Wells's narrative. "At some place on the globe, at some time, every kind of practice seems to have been tolerated or even praised," notes Professor Dewey.

> How is the tremendous diversity of institutions (including moral codes) to be accounted for? The native stock of instincts is practically the same everywhere. . . . The same original fears, angers, loves and hates are hopelessly entangled in the most opposite institutions. The thing we need to know is how a native stock has been modified by interaction with different environments.

A book such as the "Short History" gets us at least started on this hopeful road. If we follow it, we may eventually make a success of what Gilbert Murray calls "the great experiment which was made when our first ancestor stood up on his hind legs and began to trust in his brain rather than his arms and teeth." This was a dangerous speculation of his and involved many sacrifices:

> A nice well-tailed and well-furred animal, more like a lemur than an ape, he invested in an overgrown brain, lost his tail, went bald all over his body, incurred innumerable risks, diseases and even vices for the sake of one inestimable possession, the faculty of reasoning thought.

Was it worth the price? Perhaps—if he learns to use it. Wells's History encourages that enterprise.

DOROTHY BREWSTER.

WHY?

The day was cold.
The wind whipped his
Tattered misfit clothes
About his lean form
And pinched his haggard face
Into chiseled cameo.

His boy hand
Trembled as he held his hat.
Two big tears
Were slowly coursing down his cheeks.

Across the street,
I saw a shaggy-faced dog
Blanketed to the ears
Cuddling in the arms
Of a passer-by.

—*O. Chester Brodhay.*

CORRESPONDENCE

The Community Church and the Ethical Movement*

To the Editor of *The Standard*:

It was most gratifying to find, on seeing the February number of *The Standard* that Mr. Holmes had broken the silence of nearly two years by presenting its readers with his reaction to what was written by me in the issue for April, 1921, and that for January, 1923. But now that I have read Mr. Holmes' contribution I cannot but regret, and very deeply, that one possessed of rare intellectual gifts and attainments should have made so emotional a reply and gone so painfully astray in his conception of the Ethical Movement. But let me hasten to say that if Mr. Holmes has said much that I do not like and has seemingly made havoc of my views and sentiments, he has done so not because he wished to, but surely because he felt constrained so to do. And who can do other than respect the man who frankly speaks uncomfortable words in obedience to an inner command?

Vain and futile, however, would it be to attempt, within the limits prescribed for this, my last word on the subject, to set forth adequate correctives for the views expressed in Mr. Holmes' rejoinder. Nothing short of a series of dispassionate discussions, in his study or mine, could give promise of the result desired by us both,—acquisition of the truth on each of the points wherein deep-seated differences exist. Until that desideratum be fulfilled, I must be content merely to refer to the closing sentence of Mr. Holmes' "Reply": "It is to me a matter of most profound regret that Mr. Martin should be making it his particular business to lead these two institutions apart rather than to bind them the more closely together."

But am I, in truth, making so divisive a purpose my "particular business"? Let the record speak for itself. The original article on "The Community Church and the Ethical Movement" was written in response to the oft-repeated query (raised after Mr. Holmes had converted his Unitarian Church into a Community Church),—What is the difference between the Community Church and the Ethical Movement? That article closed with the following paragraph, the last eleven words of which I feel drawn to italicize:

"In stressing the 'social' note, in reducing the number of sectarian institutions, in promoting the democratization of religion and ministering to moral interests and ideals, the Community Church stands as an ally, not as a rival, of the Ethical Movement,—*the two destined to come into even closer and deeper relationship.*"

Nay more, though I, like many other persons in the community, am cut off from membership in the Community Church by requirements that do violence to both my intellect and my conscience, yet has it been my pleasure to urge the Boston Ethical Society to fall in with the recent proposal to have the Community Church and the Boston Ethical Society hold jointly a series of public meetings in that city,—a proposition indeed which, three years before, I had personally presented to Mr. Holmes, believing that such co-operation would redound to the benefit of both organizations, then in their infancy. And still do I cherish the hope that in Boston and in New York and wherever else a Community Church and an Ethical Society coexist, the two organizations may find their way to engaging in conference and in co-operation, and achieve ultimate coalescence.

Both movements have their problems to solve. The Community Church has decided to be a *theistic* church. In Mr. Holmes' words: "A decision is unavoidable and, this being the case, I prefer the decision in favor of the theists rather than the decision in favor of the atheists." The founder of the Ethical Movement decided, at the very start, that it be neither theistic nor atheistic but *neutral*, i. e., it was so organized that theists and atheists might *consistently* be members—free to hold whatever philosophical, theological or sociological opinions they prefer and not be bound by any prescribed ones. In other words, we of the Ethical Movement *as individuals* hold all sorts of creeds. Diversity of belief is encouraged among us, but *as a Society*, we have no creed, and hence conduct our Sunday exercises, not as theists, nor yet again as atheists, but in a way harmonious and consistent with our *neutral* position. The Community Church still has the problem of enabling members of the community who are neo-theists, or agnostics, or atheists, and who, therefore, do not believe in the kind of theism and of worship for which the church stands, to joint it *consistently*.

The Ethical Movement has the problem of meeting the spiritual needs of theistic members more fully than they can be met on Sunday mornings at the Meeting House without doing violence to a cardinal characteristic of the Movement—the freedom of ethical fellowship. Professor Adler once compared the Ethical Movement to a cathedral with its chapels. The cathedral represents that to which the Society as a whole is pledged: the chapels are symbolic of the various groups within the Society, each to promote its own special interest and purpose,—social, economic, political, religious,—yet without committing the Society to the position taken by any one of the groups. Group formation is still in progress and a "religious" chapel will one day, I venture to believe, be added to the rest. Meanwhile those members who are theists of one type or another are not required to compromise themselves by any species of "worship" inconsistent with the pledge to freedom taken by the Ethical Movement forty-seven years ago. Incidentally it may be said that the Sunday morning exercises have been from time to time enriched by features with which Mr. Holmes is evidently unfamiliar, features that have added considerably to the warmth of the meetings, yet scrupulously avoiding everything that could tend to compromise any of the members. It took three hundred years for the prayers of Chrysostom to crystallize; then, let it not surprise us if the process of consistently meeting all the spiritual needs of people in an Ethical Society be slow.

Here, then, are problems confronting both the Community Church and the Ethical Movement, and who shall say that in the solution, eventually to be reached, the two organizations will not find themselves further still on the road to coalescence?

The Editorial Committee of *The Standard* wisely decreed some time ago not to protract controversial articles beyond three issues of the journal. And so I submit this, my last word, with the fervent hope that, whatever our present mutual misunderstandings, they will be removed, and that the friendship with Mr. Holmes, of many years' standing, will prove to have been neither marred nor lost.

—*Alfred W. Martin.*

To the Editor of *The Standard*:

Nothing could be more gratifying than Mr. Martin's disavowal of hostility to the community church movement, unless it is his reluctance to carry on a controversy which I am glad to find is as distasteful to him as it certainly is to me. To be reminded that he regards the Community Church "as an ally, not as a rival," brings me comfort.

Welcome also is the evidence presented by Mr. Martin in his letter that, in fundamentals, the Ethical Culture Society and the Community Church stand together. His summary of identities, as quoted from the concluding paragraph of his 1921 article, is excellent. In addition there are other points.

Thus, Mr. Martin declares that the Ethical Movement was "so organized that theists and atheists might consistently be members—free to hold whatever philosophical, theological or sociological opinions they prefer and not be bound by any prescribed ones." The Community Church is built upon exactly this same principle of freedom. Thus, in my "New Churches for Old," I say (pp. 232-233):

"The Community Church divorces itself absolutely from theology and the theological point of view. Neither the acceptance nor the rejection of a creed is recognized as having any significance. What a man believes or does not believe is a matter of no concern to the church *as a church*. . . . What holds the members of the Community Church together is not identity of belief on any religious issue . . . but the sense of a common need, the desire for common welfare, the consciousness of membership one with another in all the things of life. If a man is a citizen of the community . . . he is by reason of that fact a member of the church. It would be as absurd and as unjust to shut him out because he is a materialist, a Theosophist, a Spiritualist, a Unitarian, or a Methodist, as it would be to exclude him from society because he is a Republican or a Socialist. The Community Church, like the democratic state, is inclusive."

As Mr. Martin presumably read this passage, it is difficult to understand what he means when he refers to himself as "cut off from membership in the Community Church by requirements that do violence to both my intellect and my conscience." There are no such requirements! Equally difficult is it to know what he means when he states that "the Community Church has decided to be a theistic church." On the contrary, it is no more a "theistic church" than the United States is a theistic

*A continuation and conclusion of the discussion printed in UNITY, April 12, page 104.

THE FIELD

"The World is my country, to do good is my Religion"

RUSSIAN CLERGY TRIALS NOT ATTACK ON RELIGION, SAYS RETURNING RELIEF WORKER, HIMSELF CLERGYMAN.

Saw Dying Famine Victims This Spring—Explains Government Export of Grain.

Philadelphia, May 10.—The Rev. Karl Borders, of Chicago, who is returning to the United States after serving as Field Director of the Russian Relief Mission of the American Friends Service Committee (Quakers), was interviewed on his way through Philadelphia last night, and gave first-hand information regarding a number of disputed points connected with the Russian situation.

Questioned about the reported attack on the Church by the Soviet Government, Mr. Borders, who is himself a minister of the Church of the Disciples of Christ, said that the reports of such an attack were unfounded. He said that religious freedom in Russia has been much greater under the Soviet Government than ever before in the history of Russia. Under the Czar, all religious groups except the Orthodox Greek Church were persecuted. Religious freedom is now guaranteed by the Soviet Constitution, and is being enjoyed by the Roman Catholic Church and by many other religious groups formerly persecuted.

With regard to the recent trials of certain members of the clergy, and the execution of one of those convicted, Mr. Borders stated that he personally was opposed to the use of a death sentence in any country for any purpose, but that if such sentence was a part of the legal code of a country he saw no reason why members of the clergy should be exempt if convicted of crimes which they knew in advance were punishable in that manner. Mr. Borders believes that those convicted were proven guilty of stirring up revolt which resulted in bloodshed. Their trials, he said, had no religious significance, being purely political in aspect. In Russia the matter has attracted very little attention, the churches are continuing their usual activities, and the greater part of the people believe that the convictions were just.

With regard to the export of grain from Russia, Mr. Borders stated that this had been made primarily for the purpose of securing rolling-stock, agricultural machinery and other materials necessary for reconstruction. As it has no other means of paying for foreign goods except in grain, the Soviet Government is placed in the position of not being able to save all of the people of Russia from death no matter what course it follows. If it exports a certain amount of grain, many of the people whose lives might have been saved with that grain will die. On the other hand, if it used all its grain to save the famine sufferers, the government would have no means of securing reconstruction materials abroad. Thus the famine would continue during a much longer time than would otherwise be the case, and many additional deaths would result. Taking Russia as a whole, said Mr. Borders, conditions are improving steadily, and the marks of revolution are rapidly giving way to appearances of normal life. Vast problems of economic reconstruction, however, will require the attention of the government for many years.

Speaking of the famine situation, Mr. Borders said that he himself saw people dying in the Bashkir Republic two months ago, and that conditions will grow continually worse during June and July, as grain from the new harvest will not be available until August. Many people visit districts of the famine zone in which relief organizations are at work, said Mr. Borders, and seeing no deaths from starvation think that the famine is over. They forget that it would be a reflection on American relief if such deaths were occurring. It is precisely to prevent them that relief organizations are at work, and it is only through their efforts that large numbers are being saved from death.

Mr. Borders stated that if the American Quaker Mission withdrew its food from its district in Buzuluk County, large numbers of the population would die before the next harvest. In other districts practically no relief is being given, and people are dying at this time. Into two of these districts, the Bashkir Republic and Pugachev County, the Quaker Mission is extending help, but its present resources will not allow it to undertake feeding in more than a fraction of the territory needing aid.

Mr. Borders said that although the acreage sown this year would be small owing to the lack of seed and live stock for plowing, he believed that a good crop would end the acute famine need in most districts. He said, however, that should there be another drought this summer, as there has been for the past two years, the famine would be prolonged, and that it would be impossible to foretell conditions until the harvest was actually in. Mr. Borders doubted whether even a good harvest would end the famine in the Bashkir Republic, where he has seen villages in which only five or six families remained out of a previous hundred.

Mr. Borders emphasized the need for agricultural reconstruction, medical supplies and clothing, the lack of which he said will continue for years after the acute famine is over, as will also the

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state, although in both the word "God" is sometimes heard. Exactly as of the Ethical Movement, it can be said of us—*"as a Society,* we have no creed."

Another welcome identity stressed by Mr. Martin is that suggested by the picture of the Ethical Movement as "a cathedral with its chapels." Says Mr. Martin, "The cathedral represents that to which the Society as a whole is pledged, the chapels are symbolic of the various groups within the Society, each to promote its own special interest and purpose . . . yet without committing the Society to the position taken by any one of the groups. Group formation is still in progress, and a 'religious' chapel will one day, I venture to believe, be added to the rest." Compare this with "New Churches for Old" (pp. 309-311). We have room here for only a few sentences in quotation:

"As long as men insist that they must worship in a certain definite way . . . the rigor of the democratic principle in community religion will exact that they be permitted to do so. The rights of religious minorities, in other words, must be respected! The Community Church . . . will never fail to give full and free opportunity to every group of persons who acknowledge particular rites and ceremonies, to hold their own services in their own way, not outside but inside the church. . . . All these the Community Church will as easily provide as the community or municipal repertoire theatre provides regularly tragedy, comedy, romance, farce and opera."

As Mr. Martin presumably read this passage, it is difficult to understand what he means when he speaks of "neo-theists, or agnostics, or atheists" not being able "to join [the Community Church] consistently" because they "do not believe in the kind of . . . worship for which the church stands"!

Even in their problems, these two institutions are similar. Conspicuous among these problems is that of general public worship in assembly on Sunday mornings. The Ethical Culture Society has tried to solve this problem by being "neutral," to quote Mr. Martin's word. Just what this means, I do not know; certainly the theist, who longs to express his soul in public prayer, finds nothing "neutral" in the services of the Ethical Movement. But the experiment is most important, has developed invaluable experience, and provided a literature, notably that of Dr. Stanton Coit, of London, of the highest interest.

The Community Church is trying another experiment. It is "neutral" in what we feel to be the true sense of the word, which means that it conforms to what is the natural desire and practice of the great majority of the people. It does this by virtue of the fact that it is a *community* church, and therefore must conduct its public assemblies in accordance with the community spirit of its city and country. Community worship is no unheard of thing. Every time citizens gather together, Jew and Christian, theist and atheist, in a Thanksgiving service, a Fourth of July celebration, a great public meeting of dedication to a national cause, a certain form or order of service is naturally followed. Scriptures (Biblical or non-Biblical) are read, hymns sung, prayers spoken. Nobody is offended or excluded; everybody is welcomed into one great fellowship of the spirit. This is what every community does when it seeks to express the common will or aspiration of all the people; and this, of course, the Community Church does as an institution of the community. That the best methods of conducting such community worship have yet been found, I do not believe. Personally I think that the church must create a new liturgy, if I may call it such. It is with this that the Community Church is now adventuring; and we trust that in this field we may achieve something as helpful and constructive as the Ethical Society has already accomplished by experiments in its field.

In closing, may I thank you for the courtesy of your columns for statements of the Community Church position? Our two movements, as representing the extreme left wing of religion today, belong together as friends and allies. If anything that I have written tends in the slightest degree to pull or hold them apart, I shall be deeply sorry that I broke at last "the silence of nearly two years."

The Standard. —*John Haynes Holmes.*

UNITARIAN MINISTER, NOW WITHOUT a charge, seeks a vacant pulpit. He is thirty-five years of age, and holds advanced theological and social views. Address, Minister, care of "Unity," 700 Oakwood Blvd., Chicago, Ill.

problem of caring for the thousands of famine orphans. The greatest single need in the near future will be horses, as a large percentage of these were destroyed by the famine. The peasants cannot plow their lands without working stock. The American Friends' Mission is now completing horse purchases in Siberia, which will bring the total number of animals which it has taken into the famine zone up to a thousand.

The American Friends Service Committee is appealing for funds to continue its work of agricultural and medical reconstruction for good second-hand clothing, and for medical equipment and supplies. The Friends believe that international service to those in great need is one of the best ways of bringing about better understanding between nations and removing the causes of war in the future. They appeal to all men of good will to assist them in their continued work of helping to relieve the Russian famine calamity.—*American Friends Service Committee.*

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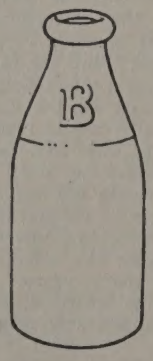

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